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THE

RAGGED SCHOOL UNION

MAGAZINE.

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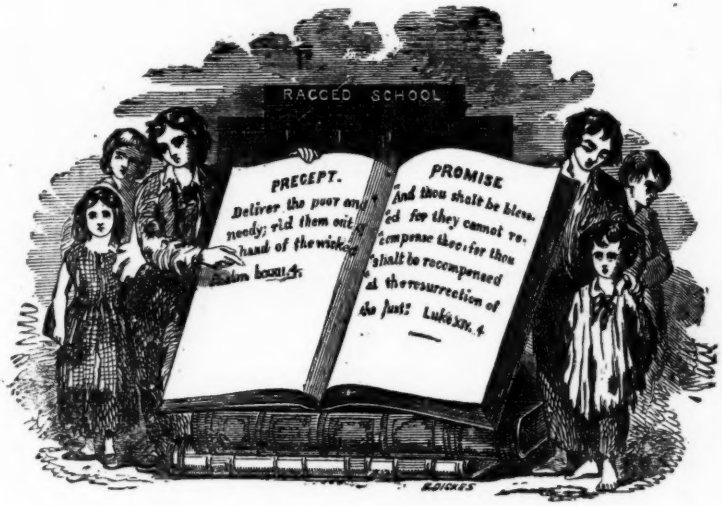

"The word of the Lord endureth or ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a Parcel of Shirts, &c., from Mrs. Reade.

Parcels of Books, Magazines, &c., for forming School Libraries, and left-off Wearing Apparel, for Distribution to the Children and for our Industrial Classes, will be thankfully acknowledged by Mr. J. G. GENT, 1, Exeter Hall, W.C.

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These Homes will accommodate at least 110 inmates.
Total number of poor young women admitted to the benefits of this Institution, 1,150.
Young women may be admitted at any time, room and funds permitting.
The entire work is dependent upon voluntary support.
The Committee appeal to every Christian to help them according to their means, in order to save the outcast from perishing.

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Papers, Original and Selected.

THE HOUSELESS POOR.

"YE have the poor always with you," was the language of Him who also said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." It is no discredit for a nation to have its poor, but how great would be the calamity for any people to be all alike rich, or all alike poor. God's plan for the "rich and the poor to meet" or mix "together," is one fraught with untold blessings to the human family. To leave the poor friendless and homeless is to repeat the fratricide's question, "Am I my brother's keeper?" This will be answered as of old by putting another question, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

The poor form a very large section of every nation, but, happily, what we understand by "the houseless poor" is very limited when compared with the general body of the needy class. To visit the haunts of the houseless poor is one of the most painful duties we have ever been called upon to discharge on a winter's night. And where are those haunts? Outside the casual wards, at the workhouse doors, the Adelphi Arches, coal cellars, in unfinished roads, on flags made warm by the ovens of sugar and bread bakers, in unfinished houses, and in other strange places, at many of which they have been aroused from slumbers, and ordered to "move on" by an authority that must be obeyed, and who, we doubt not, ofttimes shared in the sufferings they were compelled to inflict. Such scenes and such sufferings led to the formation of Night Refuges, such as that at Field Lane, where shelter is given for the night, and a piece of bread at night, and another in the morning. Christian influence, too, is brought to bear for the mental and spiritual benefit of the Refugees. Nor do Christian efforts end here, for they are continued to help the homeless into positions where by self-effort is obtained self-support.

Twenty years ago Sir James Graham endeavoured to meet necessities such as these by a Bill he brought into Parliament, and succeeded in passing the 7th and 8th of Victoria. This Act,

like others of a kindred character, has been a dead letter ever since it was passed; perhaps from the circumstance of its being permissive merely. It contemplated the establishment of six districts for the relief of the houseless poor of London, and the relief was to have been dispensed by those who collected the rates out of which it was to be administered. There was to be a Board in each of those districts selected from the Board of Guardians, which was to have been entrusted with the management of the Asylums constituted under that Act. That Act recognised the principles of a distinction between the areas of rating for the relief of the resident and of the casual poor; and by it the charge for the support of the casual or houseless poor was thrown upon the metropolis generally. It would seem that all that was needful to make that act workable, was to make it imperative instead of permissive. When, however, an attempt was made to enforce the provisions of that Act, objections were made by guardians, overseers, and ratepayers. They found the machinery cumbrous and costly—six great asylums or supplemental workhouses, at a great distance from each other, requiring great establishment in them all the year round, while it was only at one period of the year that there was a great demand for admission. The Act was so distasteful as to prove useless. A Committee of the House was appointed to inquire into the subject a few years ago, and passed a resolution recommending the Poor Law Board, which had the right of enforcing the Act, not to carry it into effect. The subject was again considered by another Committee, which, after careful inquiry, came to the conclusion that the reason why the parishes would not make adequate provision for this class of the poor, was the unequal distribution of the charge, and therefore proposed the remedy, that the charge should be made equal, that a common fund should be created from which these persons should be relieved, and that thus no parish should have an inducement to refuse to relieve them.

On the strength of this recommendation, the President of the Poor Law Board brought in a Bill on July 19th, for the purpose of mitigating the sufferings and miseries of the houseless poor, and perhaps save the lives of many who might otherwise perish. Although brought in so late, the Bill was carried before the close of the Session, and as it is but brief and may be of much service to many of our friends and workers, we transcribe it to our pages.

"Whereas it is expedient that Provision should be made for distributing the Charge of the Relief of certain poor Persons in the Metropolis during the ensuing Winter

otherwise than is now lawful: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same,

"1. That after the Twenty-ninth Day of *September* next the Guardians of every Union or Parish situated wholly or partly within the District to which the Metropolis Local Management Act applies may, subject to the Orders and Regulations of the Poor Law Board, make out a separate Account of the Money expended by them daily in the Relief of destitute Wayfarers, Wanderers, or Foundlings during the Hours from Eight o'Clock at Night until Eight o'Clock in the Morning, and submit the same to the Auditor appointed to audit their Accounts at the usual Times of Audit, who shall duly examine the same, and shall certify the Amount which he shall find to have been legally expended in and about such Relief under his Hand, and if the Poor Law Board shall have certified that proper Wards or Places of Reception have been provided by such Guardians, the said Guardians may thereupon make Application in Writing to the Metropolitan Board of Works for Reimbursement of the Amount so certified by the Auditor.

"2. The said Metropolitan Board of Works shall forthwith pay the Amount so certified to the Guardians making the Application out of the Funds in their Possession from Time to Time raised under the Provisions of the said Metropolis Local Management Act, and the Amount so paid shall be deemed to be Part of the Expenses for which the said Board are empowered to make Assessments under the said Act, and the said Guardians shall apply the Sum received in aid of the Poor Rate of their Parish or the Common Fund of their Union, as the Case may be, and shall account for the same accordingly.

"3. The Relief to which this Act shall apply shall include Food and Articles of Necessity supplied by the said Guardians, or by their Relieving or other Officer, or by any Metropolitan Police Constable authorized by them in such Behalf, and also the Cost of Lodging or Shelter hired or temporarily provided for any such poor Person, but not Money given to him.

"4. Where the Guardians shall have provided proper Wards or other Places of Reception for this Class of Poor, and the same shall have been approved of by the Poor Law Board, they may include as Part of the Expense incurred by them in the Relief of these poor Persons such Sum in respect of each Pauper as the Poor Law Board shall from Time to Time allow for the Cost and Expense of temporarily providing and maintaining such Wards or other Places.

"5. Where no adequate Accommodation exists, the Guardians shall provide within their respective Unions or Parishes such Wards or other Places of Reception for destitute Wayfarers and Foundlings as the Poor Law Board, having regard to the Number of Persons likely to require Relief therein respectively, shall direct. In default of making such Provision, and until the same has been made, the Guardians of the Union or Parish so making default shall not be entitled to the Benefit of this Act.

"6. The Provisions of this Act shall not apply to any Expenditure for Relief incurred after the Half Year which will expire at *Lady Day* One thousand eight hundred and sixty-five.

"7. The several Words used in this Act shall be constructed as in the Act of the Fourth and Fifth *William* the Fourth, Chapter Seventy-six, and the subsequent Acts explaining and extending the same, and the Provisions thereof not inconsistent with anything herein contained shall be incorporated herewith.

"8. This Act may be cited for all Purposes as the 'Metropolitan Houseless Poor Act, 1864.'"

This Act is not only short, but is to be short-lived, as at Lady-day next we may write, "It died on March 25th, 1865, aged seven months." It is, however, hoped that the experiments of the coming winter, derived from the working of this Bill, will form a valuable basis on which to frame another Bill of a more permanent character, and the operation of which will remove the stigma of our poor perishing upon the flags of our London streets.

It is feared by some very excellent friends of the poor, that the proposed scheme will serve as an invitation to all the beggars about the country to flock into the metropolis, and that by relieving all candidates it would be indiscriminate relief, which always has a tendency to increase the numbers of the vagrant class, and thus throw additional and unnecessary burdens upon the country. In 1848, Mr. Buller referred to this subject, and stated that vagrancy had a tendency to spring from the ground under the operation of a system of indiscriminate relief, until at last it became overwhelming in its extent beyond all contemplation. Mr. Commissioner Hall, in an early report, states a case of great alleged hardship on the refusal of relief to a pauper boy, brought before the magistrate, who indulged in some severe remarks on the conduct of the officials by whom the relief was refused; the consequence was that the provisions on the subject were relaxed, and as a result Mr. Hall states, 15,000 persons applied for relief in eight weeks.

The creation of a squalid *lazzaroni* class, who *must* live and will not work, is a fearful evil, and one that demands the serious consideration of all concerned, and especially of the Legislature. In the next Session the whole subject must come again before Parliament, and in the meantime it is hoped that the *pros* and *cons* of this great and important subject will be freely discussed, both by press and platform. We must avoid Scylla, let us all be careful we do not fall into Charybdis.

A PLEA FOR TEACHERS;

OR, LET HIM THAT READETH COME.

It is feared the service of God is increasingly becoming a service by proxy. The well to do portions of society are leaving their town residences to dwell in houses a railroad distance from where the poor are employed and the fortune gained. True, it does not follow that suburban life is necessarily one of idleness, but practically it is being found that the tendency to live in the country is a hindrance to that personal devotion so needful to carry on

God's work in the evangelization of the poor in large towns and great cities. Another kind of service by proxy, and of which we have more reason to complain of than the former, is that of professing to serve God in acts of benevolence and acts of public instruction through the minister. The minister is supported, and therefore he is expected to discharge the duty of his people; he is to be the means of converting sinners, of comforting the feeble in heart; in fact, the duties that belong to the church are considered as belonging to the one man, who is specially set apart to devote himself to the service of the ministry; while the church sits to listen and remains content to do nothing. Freely they have received, but of the same kind, freely they do not give. It was not so in early Gospel times. Then, the moment a man was converted, he began to think of *doing* something for the conversion of others, and in the doing of that something was willing, if need be, to be a martyr. Then every Christian was a witness for the truth, whether a member of Cæsar's household or in the city a mere seller of purple; every believer had a part in the service, and sought to magnify his Master's name. The result was, "The Lord added to the church daily." The Spirit's baptism is again needed to bring us to our duties and remind us of our privileges. On this subject at the last anniversary of the Ragged School Union, Lord Shaftesbury thus expressed himself:—

"How is it I must return to the old story, the old complaint, which I hear in all directions? If I go to Whitechapel, I hear this story, if I go to Newington I hear it, if I go to Hackney I again hear it. In all directions there is but one song, one melancholy song, to be heard. I heard it the other day when I was in the chair of the meeting of the Sunday School Union—there is but one doleful cry, 'We want teachers, we want additional teachers, we cannot go on without teachers, voluntary teachers must be vastly increased in numbers.' And then they tell us the most piteous tales of the evil caused by that want; they tell us of hundreds of children coming on the Sabbath, thronging the doors of the schools, and praying to be admitted, and being sent away because there is no one to administer to them the word of life. Is this a state of things which a Christian and Protestant people can allow to continue? Can you imagine anything more heartrending, more shocking, than that there should be thousands of children hungering for the bread of life, and praying for admission within the walls of the schools, and that they should be repelled by being told, 'We have no teachers; you cannot be received; go somewhere else, or go nowhere at all, within these walls you cannot possibly be admitted"? Now, I am not speaking in the way of reproof and rebuke to those whom I now address, because I believe that a very large proportion of those who hear me are actually engaged in the work. There are, however, I have no doubt, many in this room who have never tried their hands at the work, and who are kept back through diffidence. Let me tell such persons that, although the work may be difficult at the outset, it becomes very easy in the end, if there is but a willing mind; and certainly a more noble vocation, a more interesting occupation, a more godlike duty, could not be imposed upon any of the followers and disciples of the Lord Jesus. You are going into the highways and hedges, compelling these children to come in. You are going amongst the most forgotten, the most forsaken, and the most destitute class of society. You are going among those who, but for you, would probably never even have heard, not merely the word of life, but even a word of kindness. You are going among those who have no home, or, if they have a home, would, in many respects, be better without it. You are going among those who have either no parents at all,

or parents who are the causes of the sorrow, misery, and destitution under which their children suffer. This is the field in which you have to labour; this is the harvest which you have to reap; and I ask you whether there could enter into the contemplation of men's minds, or into the aspiration of men's hearts, anything more godlike than the work which is now set before you. It appears that in the whole of London there are at present no more than 2,800 persons engaged in the voluntary performance of the duties of Ragged Schools. Surely there must be thousands and almost tens of thousands of young men and women in this vast metropolis, who might easily give two or three leisure hours in the course of the week, for the purpose of carrying into effect such a mighty duty as this."

This urgent appeal caught the eye of a Ragged School girl a day or two after it was made. She was then in a situation, and her master sent her for the *Record* newspaper. She scanned the paper as she returned home, but on seeing it contained a report of the meeting on Ragged Schools, she felt she could not go in till she read the whole of Lord Shaftesbury's speech, and when she came to the above appeal her heart felt too big, her eyes filled, and she went in to attend to her domestic duties. These done, and a little leisure following, her thoughts at once reverted to the appeal for teachers. The desire would come, and she could not help the expression the tongue gave to it, "Oh that I was a teacher!" That desire she still cherishes, and longs for the time when circumstances will furnish the opportunity for the heart's desire being realized. "She hath done what she could," was the commendation of our Lord of her who in love spent her ointment in anointing his head, and it may be said of this poor girl, "she hath done what she could," for although she could not herself go and teach what she greatly desired, yet she spent what little talent she had in an appeal to others to come and teach. Our friends will not be severely critical on the gushings of a warm, young heart filled with love to Christ, and burning with desire to do good to the souls of the perishing. In penning the following lines after reading Lord Shaftesbury's speech, it may be also said of her, "She hath done what she could." May there be many responses to this simple but earnest appeal:—

A PLEA FOR THE OUTCASTS.

Why stand ye all day near the vineyard so idle?
O haste to the rescue, there's plenty to do!
There's work in the Ragged Schools all o'er London,
And work in the Shoe-black Society too.

Oh, is it not sad that the poor wretched children
Who know not the Saviour must perish and die;
Whilst Satan stands eagerly ready to grasp them,
And death and destruction are hovering nigh.

Must the door of our Ragged Schools ever be closing
To little ones willing to hear of the Lord,
While thousands in cold selfish ease are reposing,
And care not to rescue the jewels for God?

Will you never respond to the pleading for knowledge
That bursts from the lips of each untutored band?
It would cheer you to look on their sweet large faces,
And feel the warm clasp of each little rough hand.

There is pleasure in being a Ragged School teacher,
There's honour in helping a poor Shoe-black boy;
For the seed sown in love, you shall reap in the future,
And bring home the golden sheaves shouting for joy.

Though the poor and the outcast cannot recompense you,
Yet He who once died in the might of his love,
That lowly of earth should inherit his kindgom,
Will surely reward you in heaven above.

O think on the rapture the outcast and the lonely
Would feel when they enter the mansions of light,
When the bright golden portals of glory unclosing,
Will untold of beauty reveal to their sight!

Like the stars that illumine the firmament o'er us,
E'en so shall their spirits be made spotlessly white,
Shine radiant and pure in the kingdom of heaven,
For ever and ever unfading and bright.

Then haste to the rescue, for time is fast and fleeting;
Come, spread the glad news of salvation abroad;
O help us to bring in the outcast and weary,
And gather rich gems for the crown of the Lord!

SCHOLARS' PRIZES.—CHRISTMAS, 1864.

THE Committee of the Ragged School Union, being desirous to encourage good conduct and long-continued service in all who have passed through the Schools of the Union, have again decided on giving Prizes to young persons who have kept their situations with good character for at least twelve months, and coming within the following conditions, viz.:—

1. They must be over twelve and under seventeen years of age.
2. They must have attended the Ragged School giving the recommendation at least six months previously to having entered their first situation.
3. Having kept in one situation for twelve months, they are allowed to make one change, but must not be out of place for more than two weeks; in this case they are eligible for the Prize, provided they are in the second place December 25th, 1864. Certificates of character will be required from both situations.
4. If they have not before received a Money Prize, they will now be entitled to a Prize of Seven Shillings and Sixpence, as well as a Card, provided the Committee of the School recommending them will pay Two Shillings and Sixpence of that sum.

5. Those who have received a Money Prize previously, and are again recommended, will be entitled to a Prize Card.
6. They must have been regular in attendance at the Ragged or other Sunday School for the period for which they are recommended. This rule does not apply to domestic servants.
7. Apprentices, shoe-blacks, occasional labourers, scholars partially employed, those engaged by their relatives, or earning more than Ten Shillings per week, are not eligible for the Prizes.
8. Certificates must be furnished by the employers and school authorities, to show that these conditions have been complied with, and that good conduct has been continued to December 25th, 1864.
9. The Candidate will lose the benefit that might arise from this application if this paper be not fully and accurately filled up, duly signed, and returned to the Office, 1, Exeter Hall, on or before January 16th, 1865.

The Prizes may be given in Books, Clothes, or otherwise, as the Committee of the School may determine.

JOSEPH G. GENT, *Secretary.*

1, *Exeter Hall, August*, 1864.

The information indicated by the following questions will have to be supplied, and certificates of time, good character, &c., will in every case be required:—

1. The School Address .....
2. The Candidate's Name in full .....
3. Age last birthday .....
4. How long did the Candidate attend the Ragged School *before obtaining the first situation?* .....
5. What is the employment? ..... and where? .....
6. Date of entering the situation held at Christmas, 1864 .....
   Present weekly wages.....*s.*.....*d.*
7. Date of entering previous situation, if any.....
   And of leaving it.....
8. Has the Candidate regularly attended the Sunday School to the present time?
9. Has the Candidate received a Prize in any former year? .....
10. Is the Candidate an Apprentice?.....or employed as a Shoe-black?.....
    or an occasional labourer? ..... or employed by relative? .....
    or in one situation only partially engaged?.....

FLOWER SHOW AT THE LAMB AND FLAG RAGGED SCHOOL.

THE third annual exhibition of plants and flowers grown by the children of this School and working classes of Clerkenwell, was held in the school-rooms early last month with the most encouraging results. The show of plants this year exceeded those of the two preceding years both in variety,

number, and general excellence and appearance. The Schools are situated in, until lately, a much neglected and impoverished neighbourhood, and as your chaperone promenades you about the rooms, you are amused with stories of what was, but is not. In that first exhibition, only two years ago, there was a flower brought in a hat, another in a bucket, and so on? How different is it now! The inquisitive would look in vain for such floral crudities. Hand in hand with the love of plants has grown the love of comeliness, and a smart, ship-shape appearance. The pots are always clean, and mother earth generally well smoothed, and the white rim of the pot taken pride in. At first, too, an exhibitor was only required to send one plant; now, not less than three, of most kinds, suffices to meet the wants of the exhibition, and to stimulate the increased capacity of the children and their friends. Can anything more be wanted to evidence the utility of such exhibitions? If necessary, it may be seen in the interest taken in it by the poor whose plants comprise it. They throng the doorways, and thread in and out the rooms with evident delight, pointing to this or to that as being theirs, or that of some one they know—and the extent of their acquaintance is marvellous. Or they make comparisons, and find one style of training better than another, and take the lesson, we doubt not, to their heart. The most interesting was a large fernery, very carefully and tastefully arranged, which was to be sold for £2 10s. The rooms were so crowded that it is wonderful how every one bore it with such good humour. True, nothing was wanting for every one's comfort—minus, of course, a modicum of elbow-room and pure air. Up-stairs there was a little knot of musicians, who seemed to take infinite delight in aggravating the feet by playing with no small unction a variety of popular tunes, such as the "Garibaldi Hymn." Down-stairs there was a pianoforte, very kindly lent, which was played during the evening of each day by a young lady of considerable skill and musical taste; and on Wednesday evening there was a vocal and instrumental concert by the "Excelsior Choir," with some very excellent music from Mendelssohn, Weber, Bishop, and Horsley, under the directorship of Mr. Grey. The only business proceeding was the presentation of the prizes by Assistant-Judge Bodkin, who was accompanied by Miss Bodkin (the originator of the exhibition), Deputy Assistant-Judge Payne, C. H. Lovell, Esq., and other gentlemen, in addition to the body of ladies and gentlemen who are at the head of the School, and who devote so much of their time and means to its support. Mr. Broome, of the Temple Gardens, who takes a great interest in such things, acted as awarder, and gave the utmost satisfaction. Of course the Deputy Assistant-Judge made a short and amusing speech, and gave, amidst the applause of the audience, his 2,014th tail-piece, which we append, as well as a list of the prizes. At the conclusion of this ceremony, Mr. Day, whose new premises are being erected at the mouth of the court, gave a cheque of £5 to the school fund. It was also announced that prizes would be given for clean and tidy rooms, after the example set in Bloomsbury, and that the places selected would be such as Frying-pan Alley and others of those eyesores to the vestrymen and the public generally. The number of plants exhibited were 265, the prizes were 34, making a money total of £2 9s. 5d. The upper room was very prettily decorated. A small bazaar was imported into the

arrangements, and so briskly did every conceivable article of use and ornament change hands that there was absolutely nothing to make lotteries of excepting plates of pastry, which were put up at a penny all round, and then given to the children as they went out. In everything this show has been an unequivocal success, and will do no little to encourage the supporters of the school in their good work.

Section I.—Children.

Class A.—For the best collection of miscellaneous plants, not less than three—Charles Chandler, 2s. 6d.; Joseph Higginson, 2s.; Joseph Parkinson, 1s. 6d.; Joseph Jaggins, 1s. Extra Prizes—Ann Sparrow, 9d.; Eliza Dance, 9d.; Emma Hullard, 9d.; Emma Chandler, 9d.

Class C.—For the best specimen of plants of any kind, except evergreens—Eliza Warwick, 2s. 6d. (This is a chrysanthemum. Mr. Broome, of the Temple, has observed, "It beats those of the Temple Gardens.")

Class E.—For the best collection of chrysanthemums, not less than three, in five-inch pots—No. 31, 3s.; Thomas Williams, 2s. 6d.; Eliza Legasick, 1s. 3d.; Benjamin Adams, 1s.; Mary Ann Davies, 9d.; Emma Williams, 6d. Extra prizes—David Reed, 4d.; William Warren, 4d.; J. Banks, 4d.; J. Parkinson, 4d.; C. Tyrrel, 4d.; W. Colledge, 4d.; Sophia Legasick, 4d.; Emma Mannell, 4d.

Class H.—For one or more pots of seedling plants of any kind, such as acorns, annuals, mustard and cress, vegetables, &c., &c., to be sown a clear month before exhibition—Chandler, beans, 2s.; E. Davies, potatoes, 1s. 9d. Extra Prizes—J. Senwick, stonecrop, 1s.; J. Lewis, 1s.; H. Freeman, nettles, 1s.

Class II.—Adults.

Class 2.—For the best collection of any kind of plants, size of pots not limited, and not less than four in each collection—Mrs. Cooper, 5s.; Mrs. Deanes, 1s. 6d.; Mrs. Lyons, 1s. 6d.

Class 3.—For the best collection of ferns, mosses, exotics, or cacta (either grown in glass cases or not)—Mrs. Christmas, 1s. 6d.; George Christmas, 5s.; ditto, 4s.

J. PAYNE, ESQ.'S 2,014TH TAIL-PIECE.

Good seed in darksome alleys sown,
And flowers in close apartments grown,
Appear to me this truth to tell,
That nothing is impossible!

When children work with earnest will,
They do not need much care and skill,
But prove, by now and then a spell,
That nothing is impossible!

The scene, which, we must all confess,
Is rightly deemed a great success,
Shows by the numbers who excel
That nothing is impossible!

And ladies good, as well as fair,
Add to the charms of our parterre,
And prove by smiles, which fears dispel,
That nothing is impossible!

One Judge decides, and one presents
The prizes; both with good intents;
Nor dare decline the best to tell,
Since nothing is impossible!

And *Broome* and *Bodkin*, *Watts* and *Payne*,
With others here, take up the strain,
And cry aloud to Clerkenwell,
That nothing is impossible!

DONKEYS AND THEIR MASTERS.

ISLINGTON DONKEY SHOW.

In a list recently prepared to indicate the occupation of the parents of our scholars, we found that the calling of "costermonger" was represented by the bulk of our Ragged Schools. As a body, the costermongers are a remarkably hard-working, if a somewhat loud-voiced and hard-mouthed class. Street-life almost necessarily generates coarseness of manners and vehemence in dialect, whether in *gamin* or adult. Their calling is very precarious; for, depending as it does so much on the state of the weather, they sometimes readily realize £2 profit in one week, whilst, during the next, they do not earn five shillings. Like all classes whose income is uncertain, they are mostly improvident and reckless, and, in moments of success, indulge in stimulants or gluttony to a fearful extent. Still, many are thrifty, and lay up against rainy days, as well as against those stern winter months when both money and vegetables are scarce. For example, last year 2,690 persons deposited £1,226 13s. 5d. in the Robert Street Penny Bank; of this sum a large proportion was contributed by the costers with which the New Cut abounds. Again, the Mothers' Meetings, held in the New Cut, the Devil's Acre, and Lisson Grove, are largely attended by the wives of costermongers; and no sight can be more pleasing than that of these fat rubicund impulsive-looking women, whilst they drink in the fresh waters of the fountain of life.

The capital of most costermongers is very limited; yet, small as it is, it is not rarely borrowed at an exorbitant rate of interest. The great object of their ambition, especially as it is an external sign of their success in life, is the possession of a donkey and a shambling truck, in which to hawk their vegetables and flowers in the by-ways of London. The bulk, however, being too poor or too improvident to manage this, they hire donkey and truck of men who live by letting them out by the day or week. It is this fact which explains why so many trucks fill the yard where the Ogle Mews Ragged School is situate, for they are labelled in chalk "Trucks for hire." Reckless

and coarse as costers as a class are, we need not be surprised to notice how cruel too many are to the poor animals who form their capital; forgetful, as they are, that the ill-used donkey not only earns his own living, but that of his master also. Many, however, take pride in their donkeys, or, as they call them, "mokes," and pet them, on a small scale, as much as a fine lady does her lap-dog. Nor do these tokens of affection fail of winning the heart and will of this obtuse animal; and thus they will steadily do their thirty miles per day cheerfully though their fare be scanty, and their grooming slight. For it is with animals as with our ragged scholars in their original roughness, love conquers where force fails.

All that tends to humanize our rougher brethren, be it Flower Show or Dog Show, leads to their social elevation, or, what is still better, to their lasting moral improvement. We are glad, therefore, to find that an attempt has been made to teach the duty of kindness to the poor ass, both on the part of costermongers and suburban donkey-drivers. This was effected in the novel shape of the Donkey Show, held last month at the Agricultural Hall, Islington, small prizes being awarded, not only for beauty in form, but for kind treatment; the latter, in most cases, leading to the former.

The Donkey Show originated with the Society for the Prevention of Cruelty to Animals, at the suggestion of the Rev. T. Jackson, Prebendary of St. Paul's. Among the patrons was the Prince of Wales. The exhibition was of a most interesting kind. There was a white donkey, presented to the Prince of Wales by the Pacha of Egypt, a remarkably handsome fellow, to whom the first prize was awarded. Like the breed of asses on which the sons of Jephthah (Jud. xii. 14) rode, he was pure white, beautiful proportions, with handsome head—the prodigality of ear adding to his personal appearance. From this grandee amongst donkeys we ranged down to those who are familiar with the contents of the coal-cellar and vegetable truck. Remarkable amongst them all was a Spanish donkey, named Don Alphonso, the property of Sir Henry Stracey, and valued at £300. Colonel Powlett Somerset exhibited a Barbary donkey, price £50, and prices from £15 to £40 were not uncommon. Much amusement was elicited from the facility with which many of their masters made the finer animals go through their exercises. They would put their fore-feet up on forms when told; and one affectionate young creature, numbered 83, would always "shake hands with old father" whenever that gentleman held out his hand. Most were enthusiastic in praise of their animals, both for speed and work; and many seemed to think that their Jenny or Neddy had infinitely better claims to the great prize than had the Prince of Wales's "Jerusalem." It was a pleasant sight to see those rough-looking men, clad in their gala costume of velveteen or fustian, with red-spotted kerchief tied loosely round the muscular throat, as they came up to the *daïs* to receive their respective prizes, followed up in most cases by their "moke" as lovingly as if he were a dog. One old man came up with a donkey, which, though it looked fresh and vigorous, had been a steady worker for forty years. Proud as this master was of his ass, the donkey obviously was as proud of his master; and by his sleek coat and bright-eyed look, he gave the donkey-keepers generally a hint that kindness not only tends to prolong life, but also promotes increased power of work.

The following is a list of the prizes and awards:—

MULES.

CLASS 1.—1st prize, silver cup, D. Sykes, Esq. 2nd prize, £7, W. Rock. 3rd prize, £3, Thomas Sparks.

DONKEYS.

CLASS 3.—Foreign Donkeys (Stallion, Gelding, or Mare).—1st prize, silver cup, H.R.H. the Prince of Wales. 2nd prize, £5, Charles L. Sutherland, Esq. 3rd prize, £3, Samuel Gurney, Esq., M.P. Extra prize, Sir H. Stracey, Bart.

CLASS 4.—English Donkeys (Stallions).—1st prize, £5, Lady V. Cecil. 2nd prize, £3, Miss C. Garton.

CLASS 5.—English Donkeys (Mares or Geldings)—1st prize, £5, Mr. A. Quemby. 2nd prize, £3, Robert White, Esq. 3rd prize, £2, W. H. Dry, Esq.

CLASS 6.—Stallion Donkeys (used by the Owners in their Business).—1st prize, £5, John Huggill. 2nd prize, £3, John Edwards. 3rd prize, £2, G. Seymour. 4th prize, £1, George Bocking. Six highly commended certificates, with 5s. each.

CLASS 7.—Geldings (used by the Owners in their Business).—1st prize, £5, Messrs. Tress and Parker. 2nd prize, £3, John Jelly. 3rd prize, £2, John Smith. 4th prize, £1, W. Wallis. Six highly commended certificates, with 5s. each.

CLASS 8.—Mares (used by the Owners in their Business).—1st prize, £5, D. Harris. 2nd prize, £3, C. Ward. 3rd prize, £2, J. Hurring. 4th prize, £1, — Walker. Seven highly commended certificates, with 5s. each.

The Rev. Thomas Jackson and friends kindly added to each of the highly commended animals in Classes 6, 7, and 8, an additional 10s.; also to the commended 5s. each; and a sum of £9 to be distributed amongst the owners of animals that have been kindly treated.

We cannot but wish success to a movement, which, if not an off-shoot of Ragged Schools, bears, in no slight degree, on our special work. For it is painful to know how the coarseness or brutality of the parents of too many of our scholars retards the moral growth of their offspring. As cruelty to animals ever breeds cruelty to man, we need not be surprised if a dog-fighting or rat-hunting man ultimately becomes a wife-beater and a child-starver. As our scholars see these things at home or in the courts where they dwell, and that almost daily, it almost necessarily follows that not a few unlearn at home the lessons of kindness to man and beast which have been taught in the Ragged School. Hence if, by any means, we can practically reiterate the old Bible truth that the "righteous man regardeth the life of his beast," whether by exhibiting placards on the wall, as at Hinde's Mews Ragged School, or by awarding prizes for kindness to beasts of burden, we shall have done much towards civilizing the lower strata of society. Nay, when kindness to all God's creatures becomes the rule of our poorer brethren, our work, in its social aspect at least, will, we think, be accomplished, and we shall then be able to quit the lesser for the higher, and confine our efforts to the one great object for which Ragged Schools were originated—namely, the gathering of the outcast and the forlorn into the everlasting Garner of God.

THE THREE P'S.;

OR, THE RESULTS OF PATS, NOT SLAPS.

At the close of the last century, a poor, awkward, uncouth boy entered London, but he was so long, lank, and ungainly, that he seemed fit only to be the drudge of a printing-office; run errands, bring water, sweep the floor, and the like. Already had poverty and hardness of the world made him sour, unhopeful, and independent. Under less discouragements, many a youth has abandoned himself to an aimless life, having no higher aim than to live but for the day; or, worse still, has plunged headlong into all the extravagances and indulgences connected with thriftlessness and crime. But the boy had vigorous health; this imparted to him a mental vision, a moral power, which soon showed itself to his employer. He was *prompt*, *persevering*, and *painstaking;* and with these three qualities, in spite of the fact that he was good at nothing, in everything tolerable only, he made his patient way, step by step, to the woolsack of England, and lately died among the most honoured men of his nation and age—the Lord Chancellor Campbell. In this case vigorous health was a mine of wealth; a better fortune than if he had been the heir of many thousands. And certain is it, that the world would be a happier world, and the men in it would be happier, better, and greater, if one tithe of the time, and care, and study, which parents bestow on the accumulation of money to leave their children, were devoted to the physical education and training necessary to secure a vigorous constitution. Of any two young men starting on the race of life, one poor but healthy, the other rich and effeminate, other things being equal, the chances for usefulness, honour, and a well-remembered name, are manifold in favour of the former. Who that reads this article will lay it down and resolve, "I will do more to leave to my children a vigorous constitution"?

Another element in the success of Lord Campbell was, that his employer seeing his dull nature, but noticing at the same time that when he had anything to do, he went at it promptly, and with great painstaking kept at it until the work in hand was done, although done painfully slow, he patted him on the shoulder, always spoke cheerfully to him, and thus stimulated him to greater activities. How many a youth in school, how many an apprentice in the shop, how many a child in the family, has gone out in the night of a blighted life, who, with humane encouragements, might have lived usefully and died famous. Let the passionate teacher, and master, and parent, inquire, and do a little more patting on the shoulder.

THE CONVERTED TINKER.

I took the missionary's arm, and walked away from the school-room. As we passed on, he said, "I am going to see the first Ragged School teacher in London; and while we are going, I will tell you how I became acquainted with him. Ten years ago I made an appointment to meet a few persons in Old Pye Street, to talk to them about their future interests. A few days previous to the day appointed, as I was passing a little brick hut not far from

the place of meeting, I was accosted by a man in the door of the hut, who asked me to come in. He was a rough-looking fellow, and I thought that it might be dangerous to enter; but I concluded to do so. After he had given me an old chair to sit upon, he went to the farther end of the apartment, and brought two large and furious bull-dogs. 'Don't be afraid,' he said, 'for I ain't agoing to hurt you now; but just look at these dogs. They would tear a man in pieces in five minutes. Now, if you come into Old Pye Street next Sunday with your religion, I'll be there with these dogs, and they'll put you in such a condition that you can't come to Old Pye Street again.' When he had finished, I said to him, 'My friend, I am not afraid of your dogs; and to prove this, I am now going to pray for you.' I knelt there in his dark cabin, and prayed that God would take pity upon the poor man, and show him his condition. When I arose I was astonished to see large tears rolling down his cheeks. As I left him, I asked him if I might call again, and he said I might. He came to hear me in Old Pye Street, but without his dogs. He finally became changed, and his wife with him. He gave up his evil practices, and although severely tried on account of poverty, he preserved his honesty. He helped me in all my little plans for doing good, and when I proposed to gather in a few of the outcast children in the streets, and teach them how to read, he became the first teacher. For two years, while it was unpopular, he was at his post regularly each evening. He had but little knowledge; but he had a happy way of talking to the boys, and his own ragged appearance seemed to take away from them all fear, but no respect. At length the school became so popular, that young men of the highest classes would come in and teach in the evenings. I recollect how he came to me one evening as I was leaving, and said that he should not come to the school any more. 'My rags,' said he, 'are out of place here; I have done my best for the school while it has been unpopular, but now there is no need of me.' I told him that I thought more of him than any of the rest; but he said that he would help in any humble enterprise, but wished I would not ask him to come to the school any more. He has lived a noble life; and although tried, especially of late, by the sickness of himself and wife, he does not murmur."
—*Teacher's Offering.*

Correspondence.

COMPULSORY EDUCATION.

To the Editor of the Ragged School Union Magazine.

Sir,—I know the above subject is uncongenial to the minds of Englishmen, and will be at once denounced as un-English and impracticable. A subject being English or un-English, however, does not make it either right or wrong. The question is, Do you find a moral disease, which affects the lower and lowest strata of society, showing all the symptoms of ignorance, ungodliness, filthiness, and crime? If so, is it the duty of a Christian State

to do its utmost to avert this evil by employing its power? We use compulsory measures to avert fever, small-pox, and other epidemics; then why not to prevent a greater, a moral evil—ignorance, crime, and degradation? However, the object of the present paper is not to advocate compulsory education by law.

There is another kind of compulsory education—education impelled by the power of motive. Self-interest compels parents of the middle and upper classes to educate their sons and daughters, that they may be enabled to take their proper places in society, and rightly discharge the duties of life. Without education, no young man need apply for a situation, either in the civil service or in a house of business. For every situation of usefulness education is a *sine qua non*,—the Church, the law, medicine, and commercial pursuits. It is therefore compulsory—morally compulsory—that parents have their sons properly educated. And why? Because it is their interest to do so.

It has occurred to me that if some such power could be applied to the lower and lowest strata of society, that incalculable good would be the result. A plan something like the following, I think, would accomplish it. If a union of the large London employers of juvenile labour were formed, and they were to agree that no lad or girl should be employed without a school certificate, showing character and attainments, and that they had been at school 1,000 days, this certificate to be signed by the master and secretary of the school, the thing would easily be carried out, and, all other things being equal, preference would be given to the lad or girl who brought the best school certificate.

This idea might be forwarded by ministers encouraging the mistresses in their congregations to apply for school certificates in employing servant-girls; masters to ask for certificates in employing errand-boys, &c.

Should a plan something like the above be carried out, parents would see that it would be to their interest to have their children attending school regularly, as it would be impossible for them to get a situation without. Besides, a spirit of emulation would spring up in our schools, seeing that these certificates would be of value, and we should have the children striving to have as good a certificate as possible.

I do not profess to say that the plan I have given a brief outline of would cure the evil; but I do contend that, in proportion as it is energetically carried out, results proportionably great would be reaped.

I have now stated my views. Of course objections may be raised; but reasons have been obtruded against every good work or plan instituted for the good of mankind. When the Ragged School work was not so popular as it is now, was *it* free from objection? I think not. My present object is to bring these views under the notice of gentlemen of influence, in the hope that they may be induced to take up the subject, work out details, and reduce it to a system.

I am, Sir, faithfully yours, &c.,

T. T.

Islington, July 8th, 1864.

LOCAL CONFERENCE MEETINGS.

THE following notes were taken of the Third and Fourth Special Meetings, held in the West of London, to consider "The means needful to adopt to bring under instruction a larger number of neglected and destitute children than at present attend Ragged Schools." The notes are necessarily brief, but the meetings were somewhat prolonged, and the interest in the question was well sustained. The discussions, it is hoped, will lead to many extended and additional efforts. The meeting for Westminster was held in the rooms of New Tothill Street Ragged School, on June 27th, and presided over by Mr. MOUNSTEPHEN. The proceedings began with prayer, and

After prayer,

The CHAIRMAN, said: I have great pleasure in meeting you, although not a resident in this locality. I am deeply impressed with the fact that the present agency does not meet the work; for, take the whole of London, and for every scholar there are two outside. This was a painful fact, many being kept out for want of teachers or requisite space. In order to ascertain this and other important matters, these Conferences are being held. Look, therefore, at the facts as they really stand, and then see if some suggestions cannot be thrown out, for more doubtless can be done by a combination of efforts. There is not so numerous a meeting as might have been anticipated, but we must not depend upon numbers, but on earnestness of purpose. The Committee will only be too happy to aid in prosecuting this great work, jointly with the Sunday School Union, and I trust will be the means of bringing in tens of thousands of the thorough ragged class. The first on the list I see is the Broadway School, capable of holding, I believe, about 130. There is a good Sunday Evening School, attended by 140.

Mr. RICHARDS (Broadway): Our room is quite full, and in the winter time, of an evening, we are obliged to send away many. In the winter we have 170, but the numbers fluctuate. On the whole, however, it is satisfactory. On the Sunday afternoon we get the old men and women together for religious worship; but my only regret is that the attendance is not larger.

Mr. HYTCHE: Do you not think a school in the afternoon is needed, and ought it not to be opened? I counted one Sunday afternoon about 400 children who did not appear to go to any Sunday School. A great number of those I recognised as belonging to our Day Schools.

Mr. RICHARDS: The parents of the Roman Catholic children are very jealous of their going to our Sunday School. The teachers, I am sorry to say, seem to get no relish for the work, or at least slip away. We have tried the house to house visitation, and have been pleased to observe the way in which we have been received.

Mr. HYDE (Coburg Row School) said: We have two school-rooms, but cannot hold above 40 in the lower part, and in the upper part about 70.

The CHAIRMAN: I think a Lord's Day Evening School would do great good, as I find there is only one in Westminster.

Mr. HYDE: I am quite willing to take the lower room for my City Mission Service, and so give space for a Sunday Night School, which I think is needed.

The CHAIRMAN: The next we have is Lordship Place, and I see there is room for 115 more on Sunday afternoon. It would be preferable, in my opinion, to close in the morning, and have a school on Sunday evening, for there is not one Sunday Night School within a mile and three quarters of the spot.

Mr. COTTON (Lordship Place): We find great difficulty in getting teachers in the afternoon, much less for the evening.

The CHAIRMAN: They might divide the labour.

Mr. GENT: There is no Sunday Night

School, and only about 60 or 70 attend in the afternoon, with 3 or 4 teachers.

The CHAIRMAN: The average in the morning is only about 35, and I think it would be much better to close until the evening.

Mr. COTTON: The Day School is attended by 110, but a great number go to the Sunday Schools around. I consider it would be a great thing to have a Sunday Evening School, and will suggest it to the Committee.

Mr. WHEELER: I deliver the Sunday morning address to the scholars at Lordship Place. I shall be only too happy to speak about the matter, for I know the want of a Sunday Evening School.

The CHAIRMAN: At New Pye Street I see there could be 120 more on the Sunday afternoon, and 200 in the evening, if opened, when a glorious work might be accomplished.

Mr. WEBBER (New Pye Street): I think the number somewhat over the mark. We could not have 200 in the lower rooms, there being no convenience for lighting in the upper room, but we might have 100 in the lower room. We cannot, however, get teachers to help us.

The CHAIRMAN: Go to the churches around.

Mr. WEBBER: I do not think we should get help. I find the children wander about from one school to another in the day, but I do not know about the evening, but as long as I find them in a school I do not care. We have a great difficulty also with the rough class of the locality. They may be well for half an hour, but then they want to be off. There are two or three ladies who come, but they cannot always manage this rough class. A Sunday Night School was attempted two or three times, but always attended with much difficulty, especially as regards labourers for the work. We are much annoyed too by boys throwing all sorts of things, which unnerves the teachers, and we have a great difficulty therefore in getting them.

The CHAIRMAN: If you get the school open on the Sunday evening it would be a great advantage, as there is only one Sunday Night School in Westminster. I would seek help at the Wesleyan Training Institution.

Mr. VERCOE: The pupil-teachers are prohibited. They work so hard at their studies, and it is wished to relieve them on Sunday, while there is a fear of their taking home diseases.

The CHAIRMAN: It is a great grief to hear it. New Tothill Street is the next, where I see there is room for 200 on Sunday evening, while it is unfortunately closed.

Mr. HYTCHE: I should advise closing on Sunday morning and opening in the evening, getting the morning teachers to transfer their services to the evening.

Mr. VERCOE (New Tothill Street): The great difficulty is the want of teachers, but a great deal is done on the week evenings.

The CHAIRMAN: You are contiguous one to another, and could there not be a combination of efforts in the work of the afternoon and evening?

Mr. VERCOE: That is a good idea. If the children attend another Sunday School, I do not attempt to take them away, but test them every Monday as to where they have been.

The CHAIRMAN: That is a very important duty to practise. We now come to Park Walk, Chelsea.

Mr. BANNISTER (Park Walk): The Clockhouse School is used on Tuesday and Friday; but there is no Sunday School.

The CHAIRMAN: It is very important to have some agency to meet these claims.

Mr. BANNISTER: I would suggest to commence it in Lordship Lane, where most of the boys live; and if we got a good Sunday Night School there it would do a deal of good, and not divide it, as they all live there. What do you think a good time for a Week-night School?

The CHAIRMAN: I should say let the teachers fix the time. It is very important so as to get in the largest number. In many localities it would be advisable to

commence at about eight o'clock, and manage to close at nine. Many friends of the Ragged School teachers have their own families to attend to; while teachers, in many instances, have a long walk home —some, in fact, three or four miles. The time, therefore, is a great object. If you cannot get it at seven o'clock, have it at eight.

A GENTLEMAN: I think it should be half-past six to nine in the winter, and in summer from half-past seven to nine.

The CHAIRMAN: In Paradise Street there does not appear to be any Sunday School at all.

A GENTLEMAN from Paradise Street said: There is not. I have been connected with the district thirteen years, and it is wanted very much. About ten years ago we got the use of the National School on Sunday evenings, but not more than thirty young lads of the lower order attended. Great complaints were made of the noise in their dispersion, and we were obliged ultimately to give it up. We have a difficulty likewise in getting labourers. The boys live near the district, and I can see a school is much wanted; but I think the best plan would be to go where they live. There are two localities —Manor Gardens and Calthorpe Place—where I think it could be possible to hire a room.

The CHAIRMAN: I see several schools are unrepresented, but I would ask any gentleman here to state the practical results that may have come under their notice.

Mr. VERCOE: I believe great good might be effected if a few friends from the different schools in the same locality met occasionally to devise what course to adopt, and learn how they had been going on. I merely throw this out as a hint, for I think that by such combined efforts great benefits arise.

Mr. GENT: In the east of London they have a scheme something similar, where the teachers meet to talk over practical questions; but what is much wanted is something more friendly and sociable. Mr. Vercoe is, I think, one of the oldest teachers here, and may well take the lead, and at the end of a month or two give an invitation to all the officers of the Ragged Schools in Westminster to meet him, to consider important questions, and have them discussed in a friendly way. The meetings may be held in different rooms, and so go the circuit of the schools. We have no cause of complaint; we have no falling off in numbers, either of teachers or children: rather an increase of both. The workers are earnest, and their desire is the salvation of the souls of the children. We found, however, that, looking at the whole of the schools of London, that more can be done with the school-room accommodation we possess. The secret of commercial success is to use up every particle of material, and allow no waste of time or space in machinery or labour. Make all turn to some good account. What do we possess? In the fourteen schools represented at this meeting each has a distinct building. In these we have efforts of different kinds. In one the school is conducted during the week-day, and not on Sunday; while in another it is a Sunday School, and not a Day School. This apparent waste of accommodation requires our serious consideration. In the fourteen school buildings of this district, 1,900 children can be accommodated, but seven only are open on Sunday afternoon, with 800 children present; and on Sunday evening only three schools are conducted, with an attendance of 400 scholars. In the week there are thirteen Day Schools, with 1,200 scholars; and fourteen Evening Schools, with 500 boys and girls. From such figures it may be seen that in some cases where we have one scholar we have room for four. This must be considered a waste till it is fully occupied. Now let us try and do this, and at the end of the year when we again meet, let the complaint be that we want room, and that all the vacant places are filled. The time is precious, and should not be allowed to pass away without improving our opportunities. Let us be up and doing.

The CHAIRMAN: I think one of the happiest objects of the Conference will be

when you go home grumbling; when I should not be at all surprised if, before July, there should be a number of schools open on the Sabbath, either in the afternoon or evening. I begin sometimes to dread there is not earnestness enough in our schools; therefore begin afresh, utilize the means at your disposal, and I believe Westminster will soon have another aspect.

Mr. W. H. MILLER (Doughty Street): It is really a pain'ul state of things when we see the number of boys, and how they are brought up: for the child of to-day is the youth of to-morrow; and what becomes of them is a very serious question. Let there be a combination to do this great work, and we shall succeed. I know a deal of jealousy does sometimes exist in many schools, but I would have it broken down; for what is not done in one spot can be done in another.

Mr. GENT: I hope we shall see more refreshing changes in Westminster yet; for it was one of our first labours, and we look upon it almost as our adopted child.

After some remarks from Mr. Vercoe, in which he promised to convene a meeting of the Westminster schools for consultation, a vote of thanks was passed to the Chairman, and the meeting was concluded with prayer.

THE Fourth Conference Meeting was held in the Rooms of Gray's Yard Ragged School, James Street, Oxford Street, on June 29th. Mr. MOUNSTEPHEN presided.

After singing and prayer,

The CHAIRMAN said: For some months past it has been the object of the Ragged School Union to go into this matter, especially when it is shown that hundreds of thousands are still outside, while the buildings already in existence are not so utilized as they might be. We do not come to complain, rather to rejoice, at what has been done; still a larger good is to be accomplished. After careful inquiry it is found, taking all the Sunday, Ragged, and every other school for the reception of the young on the Lord's day, there are not less than 300,000 children just suitable for the schools; a large number running about the streets. It is in the hope of doing something in this that you have been called together, and I hope some suggestions towards the object in view will be thrown out in connection with each locality. In Church Place I see on Sunday afternoon the attendance was 130, with a Day School of 250.

Mr. DRINKWATER (Church Place): I have been ten months labouring there, and if anything it is on the increase. We have generally had some of the most ragged of the dust-boys. I find the best plan to get boys in is to send their companions out to invite them. Three or four boys on Sunday have brought in thirteen or fourteen by these means. We likewise have visiting teachers, who, finding a scholar absent, go and find out the reason. We have generally found that they have gone to the fields.

Mr. HYTCHE: I should be glad to see the Week-night School re-opened, as it attracted a very rough class of boys.

The CHAIRMAN: A very good suggestion that of sending out the roughs to bring in their companions. There are hundreds out; but if you get more you will require further teaching power.

Mr. GENT: Could you not fill up your Sunday School from the Day Schools?

Mr. DRINKWATER: They go to other Sunday Schools, I believe. I quite agree that a Week-night School for boys is desirable; and at the next Teachers' Meeting I will see whether one can be opened by voluntary teachers.

The CHAIRMAN: I perceive that Fitzroy Market holds 160 on the Sunday night, but at the afternoon there is only 79. I do not complain of that, but it is evident there is space for the others.

Mr. MOLINEUX (Fitzroy Market):

The Sunday Night School is on the increase this year, th e average being 170 I account for the small number in the afternoon from the want of teachers, and we have no visiting Committee. There are plenty who never enter the schools, and I hold with the plan of the boys inviting their pals in, although I like a visiting Committee to invite them from house to house. We are, I may add, in the midst of a densely populated neighbourhood.

The CHAIRMAN: Your great want is teaching power, as I see you have only five teachers in the afternoon, although it is good in the evening; but I suppose many are engaged elsewhere.

Mr. MOLINEUX: I have found the greatest difficulty in getting extra aid. We are not connected with any immediate congregation, but get a great deal of help from large establishments in the neighbourhood. We sometimes get half a dozen from one house.

The CHAIRMAN: In Gray's Buildings I find there is room for 300, but it appears that only a moiety of the day scholars attend on the Sunday afternoon. The average attendance in the Day School is 250, yet on Sunday morning there is only 80, and in the afternoon 120. In the evening 300 might well be accommodated.

Mr. PHILLIPS (Gray's Yard): We want more teachers, and cannot get them. In the afternoon we have sometimes only three teachers. If I could get ten teachers I could get 100 boys.

Mr. HYTCHE: Could you not get the Sunday Morning School closed, and so induce your teachers to come in the evening instead of the morning?

Mr. PHILLIPS: I think a child ought to be taught in the morning. I would sooner have 50 in the morning than 200 in the evening.

Mr. HYTCHE: I am glad to say that the Treasurer signified to me the willingness of the Committee to open a Sunday Night School, if any gentleman will undertake its management.

The CHAIRMAN: At Grotto Passage there is a very good Day School, with an average attendance of 145, but it could hold 200. There are in the Sunday Evening School, however, only 65, and in the afternoon but 45. I would specially call attention to the fact that two-thirds of those at the Day do not attend the Sunday Afternoon School.

Mr. MARGERISON (Grotto Passage) said: Some time ago we had no Sunday Night School at all, and it is therefore a matter of rejoicing that we have one now, although but small. Our great want, however, is teachers on Sunday. We are unsuccessful not from want of space or children. The same holds good with the Week-night School, we having only 17 boys and 12 girls at one time, while the girls' school is shut up several months in the year. On the Wednesday we have a Penny Bank. The last week the girls have been without teachers, and I have had to take them myself.

The CHAIRMAN: I would make everybody employ themselves, and shame them out of their present mode.

Mr. MARGERISON: My habit is not to drag any into the work, or even solicit them; for if they will not come willingly, let them stop away.

Mr. HYTCHE: Do the Refuge boys attend your Sunday School?

Mr. MARGERISON: A gentleman teaches them separately on Sunday morning, and at no time do they mingle with the other boys.

The CHAIRMAN: At George Street there seems good accommodation for 200. The average attendance on Sunday evening is 136. There does not appear to be any Sunday Afternoon School, although it is a good spot for one.

Mr. FARROW (George Street): We never had one in the afternoon, and in the evening we much want teachers. Our main support is from the Young Women's Christian Association in Crawford Street. I wish I could say the same for the Young Men's Association. For seventeen years we have not had more than one teacher from the Young Men's Association.

The CHAIRMAN: We now come to

Hinde's Mews. There is here accommodation for 200. There is no Day School. There are 120 on the Sunday afternoon, and 190 in the evening. It also appears that many from Gray's Yard attend here in the evening, who, I am very glad to find, are not wandering about.

Mr. MILLER (Hinde's Mews): Ours is not the most convenient of buildings, being divided into an up and down-stairs room. It is well filled on the average. There is an Infant School in the afternoon with a different class of teachers, mostly from Marshall and Snelgrove's, banded together as a body. There are scores and hundreds about who ought to be inside. It is not simple poverty in many instances, but improvidence. I saw a mother of six or seven boys going into a pawn-shop, and the father never earns less than 30s. per week; and there is a boy in our school almost literally naked. As to a Day School, there was one until lately, but the Committee who conducted it gave it up. We have likewise notice to quit the premises, and would therefore like to get another place before re-opening the Day School. On the Monday we have a Penny Bank open for three hours, but during sixteen years no minister or clergyman visited us. Our great want is teachers, being unable to get new ones, although we have tried all means. We have asked our friends, we have had prayer-meetings for it, but the difficulty is to ask them to come when they are employed mostly in the morning.

The CHAIRMAN: The teachers who come from Messrs. Marshall and Snelgrove's might, I think.

A gentleman from Marshall's said: I can only say that, as far as I know, they will not be inclined to come in the evening, as so many work in the morning, and are therefore much exhausted. I think, however, if we had better ventilated schools we should get more teachers.

Mr. GENT: With regard to ventilation, I have gone to all parts where I have known there was considerable ventilating power, but it is the teachers themselves who injure health, for if I opened a window they cry out that they should take cold. It wants some plan for a constant current of air.

The CHAIRMAN: The cheapest and best plan I think is to knock a hole in the roof and put on a zinc cowl.

The CHAIRMAN: Our next school is Linton Place, which is very efficient, but there is one drawback—having a Girls' Night School only once a week, with twenty-five in attendance.

Mr. WADE: We find a difficulty in getting voluntary teachers for the night. We have one paid and three voluntary teachers, with sometimes thirty to forty girls. We have no funds, however, and are now a little behind with the Treasurer; but I will introduce the matter to the notice of the Committee. There is, in my opinion, plenty of room for two or three more schools, as the number of children about is very large.

The CHAIRMAN: I see that the Lonsdale Road has been removed from its small district to a new and wealthy locality, and as the result of this, the Day School has a somewhat respectable-looking class of children. Although there is accommodation for 150, there is no Sunday Evening School; while in the afternoon there are only seventy-eight in attendance.

Mr. TAYLOR (Lonsdale Road): With reference to the removal, I may remark that we were originally in Lonsdale Mews, and filled to overflowing. Not having sufficient land to build there we were obliged to remove, and could get nothing more suitable than what we have now in Portobello Road, which is freehold. The class of children in the neighbourhood is not of the usual ragged type, but there are as many as twenty obliged to stop away on Sunday for want of shoes. We have a small school of twenty or thirty infants, and from each a penny a week is required; this, we were informed, was with Mr. Gent's sanction. These infants that pay are quite separate from the boys and girls admitted free. We have a Superintendent and a good

staff of teachers, but it has been hard work. We have never had, or contemplated having, a Sunday Evening School. The objection, I think, is the children coming three times a day; it is too much for them, and would preponderate over the advantage. We have a Mission Service in the evening, which proves of great advantage, and at which some children attend. In our present locality we have a good school, fair supply of teachers, with good prospects for the future.

Mr. GENT said in reply that when he saw the friends of the school now in the Portobello Road, he was informed that the Roman Catholics were making strenuous efforts to get all the children they could under instruction, and that it was needful for something to be done to save the children from their influence; and that, in addition to Ragged Schools, he recommended the formation of schools for a class of children better off than those attending Ragged Schools, but who perhaps could not afford to pay the fees that were being now demanded by some of the National and British Schools. Children, whose parents are able and willing to pay for education, ought to be paid for. Ragged Schools were never designed to supersede schools of a higher order, but to be their feeders by bringing under training children of the lowest class, and as soon as possible transfer them to other schools; but when I go into a school designated a Ragged School, and I see children as well dressed as I could wish to see my own, and bearing evidences of much care bestowed on them, a doubt does enter the mind that that child is not in his right place, and that some kindly influence ought to be used, either to put such children in their right places, or to call schools by names that indicate the work they do. My visits to the school in question have convinced me that an excellent work is there being done, but I am not satisfied that the persons deriving the advantages of that school are of the ragged class. The subject is under investigation, and no doubt if an error has been made it will be rectified.

The CHAIRMAN: At Marylebone Court I find there is a Day School of 60, but no Sabbath operations.

Mr. BLAKE (Marylebone Court): We have no hope of extending our operations for the want of funds. If we had funds we should be happy to re-open our Week-night School. I may say that most of the children go to Grotto Passage or Hinde's Mews Sunday School. We have a missionary on Monday and a Bible-woman on the Tuesday. We do all we can.

The CHAIRMAN: At John Street there is plenty of room for 100. The children are composed of Shoe-blacks and street boys. There is a Boy's Night School twice a week, but there appears to be no Sunday Afternoon School.

Mr. DOLLIMORE (John Street): I am unable to start an Afternoon School. The boys are hard at work all the week, and they will have the afternoon for a ramble. They are big boys, and not so easily commanded.

The CHAIRMAN: You have the reputation of having a very efficient master, and I think a little quiet confab will do some good.

Mr. DOLLIMORE: I think the master wants rest in the afternoon. I consider we have need of more schools in the district.

The CHAIRMAN: In New Street I see there is accommodation for 200, but the largest number on Sunday is 56, and 70 on the week days.

Mr. COATS (New Street): We have tried to get them in on the Sabbath, but cannot. We have a missionary, who does his duty well, preaching twice on the Sunday.

The CHAIRMAN: Let him go out and try and get them into Sunday School. We next have Ogle Mews. I see there is accommodation for 250. The afternoon on Sunday, however, has only an average of 70; but this is redeemed on the Sunday night by the attendance of 233. The Day School is 140.

Mr. ASHMEAD (Ogle Mews): The Sunday evening attendance has often been 300. The afternoon was smaller on account of a great many children going to the parks. But if we had a larger number we have not the teachers. I think we want almost a Ragged School in every street, the children are so plentiful. I tried a plan which I would suggest to others. We had 500 circulars printed and delivered at each house. We have a great want of teachers, and I have tried all sorts of plans to get them. I think many of the members of the Christian Young Men's Association would be far better engaged in teaching than in preaching or delivering tracts.

Mr. TARRANT (Portland Town) said: We have a school every evening excepting Saturday, and the general average was 120, but there is room for 150. We have, however, bad ventilation. We do not want teachers, although we have none to spare.

Colonel FOQUETT (of Poplar Place) said: The Boys' Evening School is not now opened, as it is always closed in summer. Like Lonsdale Road, we cannot strictly be called a Ragged School. The population generally is composed of brick-makers, stonecutters, tailors, &c. I do not think there is a necessity for more buildings, for, having made inquiries, I find none of the Notting Hill or Bayswater schools are full.

The CHAIRMAN: From what cause?

Colonel FOQUETT: From want of population. I still think schools are wanted in the neighbourhoods of Silver Street and Pell Street, where there are large numbers of children.

The CHAIRMAN: We can quite understand the difficulty in procuring voluntary teachers, and you have the earnest sympathy of the Committee.

Mr. HYTCHE: The Rev. Cornwall Smalley has a large congregation. Might he not be induced to send teachers?

Colonel FOQUETT: There is a Sunday School attached to the church; but great difficulty is found in obtaining teachers for the ordinary Sunday School.

The CHAIRMAN: Union Place, I see, will hold 75. The afternoon Sunday attendance is small, being only 16.

Mr. EDMONDS (Union Place): Our Afternoon Sunday School is merely a Youths' Bible Class, and there is only one teacher, and it is not wished to alter it to a school. We have an average attendance of 20 at the Week-night Schools, and of 31 to the Band of Hope and Educational Class for boys and girls on different nights.

After some brief remarks from the Chairman, the proceedings were concluded with prayer.

NEW MAGAZINE. TO BE EDITED BY DR. GUTHRIE.

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SUNDAY MAGAZINE

EDITED BY THOMAS GUTHRIE, D.D.,

Author of "Plea for Ragged Schools;" "The Gospel in Ezekiel;" &c.

Address by the Editor.

A LARGE number of religious Magazines, denominational both in name and character, are in circulation throughout the country. We do not say there are too many, nor in sending forth this new serial do we wish to interfere with them. Yet we must not forget that to read only one's own Church Magazine is apt, and almost sure indeed, to foster a narrow spirit, and produce that unhappy state of mind which led the Jews of old to cry, "The temple of the Lord, the temple of the Lord, are we!"

Nor, as we do not wish to supplant any denominational Magazine, do we wish to displace any unsectarian one already in the field. This is

neither our desire nor expectation. Our aim is not to enter on other men's labours, and get other Magazines thrust out to make a place for ours. But hundreds of thousands of families take none, and indeed there is as yet but little done in the way of supplying periodical literature for "the day of all the days the best" in comparison with what is done for the rest of the week. There is room, therefore, not only for this new catholic Serial, but for many more; and the time is far distant—would it were nearer!—when the entire field will be so occupied that, as in a forest which needs thinning, Sunday Magazines will choke each other for want of room.

This journal is intended to answer to its title. Its articles will be brief and varied, and will touch on subjects connected with Christian thought, work, and life. Laymen will teach in it without offence, and clergymen will speak without ascending the pulpit. It will be cheerful and healthy in its tone, wise in its teaching, tender in its spirit, and catholic as befits the day. While aiming to bring the Bible into relation to common life, it will also seek to express the devoutest thoughts of worship. Theology and the Story of the Church; Missions and Missionaries; Pictures from the Word, and Biographies of Men and Women; Illustrations of God's Glory in His Works, and God's care in His Providence; Homilies on Daily Duties; and Tales and Sketches of Character will all find a place. Human life has many relations, Christian experience many shades, the Truth many sides; it will address itself to each. In filling its pages, we shall try to follow the bee in drawing stores of honey from a great variety of flowers; and considering the sound religious principles and high talent which we have secured in our contributors, we are not without happy expectation of helping to make the Sunday a more pleasant as well as more profitable day to thousands. Earthly emblem of Heaven, it should be the brightest, happiest, as well as holiest, day of the seven; and we would fondly hope that many who have felt it to be a weariness, may be led, with God's blessing, to "call the Sabbath a delight, the holy of the Lord, honourable!" An object this, worth living and labouring for.

To make our Magazine plain to common people without being vulgar, interesting to cultivated minds without being unintelligible to men of ordinary education, to make good our entry into cottages as well as drawing-rooms, to be read by people of all Christian denominations, to be of no class, of no sect, of no party, but belonging to all and profitable to all—such is our aim. How we shall succeed, time will show. It does not become him that girdeth on his harness to boast himself as he that putteth it off. Efforts are ours, but events belong to Him with whom are the blessing and residue of the Spirit. To His honour we would consecrate this work, as to His guidance and counsel chiefly we trust for its being conducted to a successful issue.

THOMAS GUTHRIE.

The price of the Weekly Numbers of THE SUNDAY MAGAZINE was intended to be Three Halfpence, as stated in the first announcement; but it is now resolved to print the weekly issue on a cheaper paper, and to make the price One Penny, that the Journal may be accessible to all.

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The following contributions have been received in aid of the Ragged School Union, from the 20th of July to the 20th of August, 1864:—

General Fund.

	£	s.	d.
A. B.	25	0	0
Aldrich, Captain	0	5	0
Barry, Colonel	1	1	0
Bass, M. T., Esq., M.P.	10	0	0
Beville, Captain	1	0	0
Brooke, R., Esq.	2	0	0
Chapman, Miss	1	0	0
Collyer, J., Esq.	1	1	0
Cure, Capel, Esq.	5	0	0
Dashwood, Lady Elizabeth	5	0	0
Denison, Mrs.	5	0	0
Eade, Miss	0	2	6
Ellis, Mr. Thos.	0	10	0
Evans, Mrs. H.	1	1	0
Everett, E., Esq.	0	10	0
E. S. S.	1	0	0
Friend, A., per Mrs. Uwins	0	10	0
Gabb, Mrs.	1	1	0
Geddes, Miss	0	5	0
Gordon, Mrs.	0	5	0
Groom, J., Esq.	1	0	0
Guillonneau, Miss S., Legacy of the late, per J. F. Lee and F. W. Copper, Esqs., Executors, £50 (less duty)	45	0	0
H. A. N.	8	0	0
Harrison, Mrs.	0	10	0
Heywood, B. A., Esq.	1	1	0
Hunt, C., Esq.	1	1	0
Hunt, Miss	0	10	6
Knight, Miss L.	1	0	0
Langdon, A., Esq.	0	5	0
Lawrent, J., Esq.	3	0	0
Lean, V. S., Esq.	1	1	0
Lee, Miss	1	1	0
Llewellyn, Mrs.	1	1	0
Lucev, J., Esq.	1	1	0
Mackness, Mrs.	0	7	6
Matthie, Miss	1	1	0
Paton, Miss	0	5	0
Pigeon, Mrs. V. S.	5	0	0
Price, Mr.	1	1	0
Reade, Mrs.	1	0	0
Sale of Work, per Miss S. S. Crooke	7	0	0
Shakerley, Dowager Lady	10	0	0
Spitta, H. A., Esq.	1	1	0
Spitta, Rev. J. F.	1	1	0
Thompson, Mrs.	0	10	6
Trifle, A.	0	2	6
Townshend, Miss	1	10	0
Treacher, H., Esq.	2	2	0
Uwins, Mrs.	1	0	0
Walker, Mr. T.	10	0	0
Wadhurst Wesleyan Sunday School, per Mr. Brisaman	0	16	0
Waldo-Sibthorp, Mr. and Mrs.	4	0	0
W. N.	1	0	0
Wyon, J. S., Esq.	1	1	0
Yeatman, Miss	1	0	0

Contributions received by Collector will be acknowledged next month.

Excursion Fund.

	£	s.	d.
Anonymous	0	5	0
Bevan, R. C. L., Esq.	10	0	0
Bodkin, W. H., Esq.	1	0	0
Buxton, Travers, Esq.	1	0	0
Cholmondelev, Marquis	1	0	0
Copestake, Moore, & Co.	1	1	0
Dalrymple, Sir J.	5	0	0
Ducie, Earl of	3	0	0
Fardon, Mr.	1	0	0
Fitz-Wygram, Sir R.	2	0	0
Foley, Lady E.	0	10	0
Forbes, Hon. R.	0	5	0
Fortescue, Hon. D.	1	0	0
Friend to Treats	0	5	0
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Grosvenor, Earl	1	0	0
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Jaffray, A. W., Esq.	5	0	0
Millar, W., Esq.	5	0	0
Morley, S., Esq.	2	0	0
Pollard, W., Esq.	5	0	0
Reade, Mrs.	0	10	0
Robertson, W., Esq., M.P.	5	0	0
Sancton, P., Esq., and Mrs.	2	2	0
S. E. G.	0	11	0
Shaftesbury, Earl of	1	0	0
Sperling, J., Esq.	2	2	0
Stephenson, Sir M.	1	1	0
Stratford de Redcliffe, Lord	0	10	0
Symons, Mrs.	1	1	0
Webb, H., Esq.	1	0	0
Westminster, Marquis of	5	0	0
Whettan, Mrs. and Mr. Dyer	2	0	0
Wigram, Col. E.	0	10	0
Young, Lady A.	0	10	0

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Geddes, Miss	0	8	6
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